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The Orthodox Herald

Celebrating our 40th year

Vol. 40 No. 12 ISSUE 479 APRIL 1992 35¢ Per Copy

PURE IN HEART

On the Fourth Sunday of Great Lent, which falls on April 5 this year, we hear the Beatitudes read as part of the Gospel reading from Matthew 4:25-5:12. They have a familiar ring as we hear them sung almost every Sunday of the year as the Third Antiphon.

One of the sentences reads, "Blessed are the pure in heart: for they shall see God."

Pure is defined as sincere, upright, virtuous, unfeigned, void of evil.

The heart here is the center of our spiritual life and being. It is that inward part of man which includes mind and soul with all their parts — affections, motives, intents and purposes. The heart may be compared to a reservoir which supplies a large town with its hundreds of streets and thousands of homes. The water is conveyed by thousands of pipes. If the water in the reservoir is pure, it will be conveyed in its purity through the pipes to the inhabitants; but if it is dirty and impure, it will be dirty and impure when it arrives at the house. Of course, we assume that the pipes are clean and without break. Likewise, the heart is the reservoir from which life flows. The mouth, hands, feet, and actions are the pipes through which it flows.

Jesus did not point to the miserable purity of the scribes and Pharisees with their need for public attention. He rather pointed to the secret purity of the soul from which flowed purity of life and acts. Purity is not only the absence of evil, but is also the addition of good.

A clean and pure heart is its own reward for it is free of malice, hatred, and all of its vice and sorrow. But Jesus did not leave it there for He promises that the pure in heart shall see God! It is one of the simple facts of life that we see only what we are able to see and that this is true not only in the physical world, it is also true in the spiritual world. For example, the average person can walk along a country road, and see along the edge of the road nothing but weeds, wild flowers and grass. The trained person

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CONSECRATION OF MYRRH

On Holy Thursday, myrrh or chrism is consecrated. It is used for the Sacrament of Chrismation (Confirmation) which usually follows immediately the Sacrament of Baptism, at the consecration of churches and antiminses and in days when there was royalty at their coronation.

This year, this consecration of myrrh will take place at St. Tikhon's Monastery in So. Canaan, Pa.

The preparation of ingredients begins from the 3rd Sunday of Great Lent, which is the Sunday of the Veneration of the Cross (March 29). The ingredients used are: olive oil, wine, sweet-smelling oils, and thirty varieties of incense and herbs among them balsam. The oil symbolizes mercy, the wine, Christ's Blood, the rest the many gifts of the Holy Spirit.

On Monday of Holy Week, the mixture of oil and wine is put in kettles to simmer. All the while it is simmering, the Gospel is being read nonstop. On Wednesday, the aromatic ingredients are added and the myrrh is poured out of the kettles into containers.

On Holy Thursday, before the Divine Liturgy, the bishops and priests, in full vestments, place the containers of new myrrh and that from last year on the Table of Oblation and around it. During the Divine Liturgy, at the second procession when the Holy Gifts are transferred from the Table of Oblation to the Holy Altar, the vessels of myrrh are also taken in procession with the old myrrh being placed on the Altar and the new Myrrh around it.

After the exclamation: "And may the

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FOUR DIED

Four men die in Holy Week.

One is innocent, three are guilty. One does not need repentance, but he accepts the guilt of the human race. Two do repent, one does not repent. Three die by decree, one takes his own life. One is live, one accepts love, one finds himself unworthy of love, one has no notion of love.

Jesus Christ is innocent, yet He assumes the guilt of all. He could have given us alms of all the material goods in the world, and we would never have been convinced of His love. He could only convince us of His love by giving His very self on the Cross. There really was no other way to convince skeptical mankind of the importance of love, that we are saved by His love.

Like Satan, He could have taken us to a high mountain and promised us all the kingdoms of the world (Mt 4:8) — but then that is all we would have, an earthly kingdom. Christ tried to teach His Apostles about love, but to the very time of the crucifixion they did not understand His death and why it had to be. He spoke of love at the Last Supper, but the Apostles argued about who among them was the most important. (Luke 22:24) He had to show by the Cross the meaning of love.

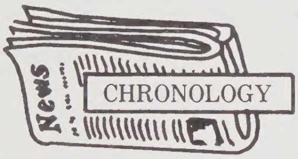
But first He promises them a new kingdom. (Luke 22:28-30) Beautiful words, but only later do the Apostles understand them.

The second of the four men to die in Holy Week is the unrepentant thief. Even on the cross he taunts Christ. He knows nothing about love, for even as the three prepare to die he has no words of compassion or sympathy. His type is still around. He is a sad figure, a primitive being who has no idea of his dignity as a person made to the image and likeness of God and destined for love.

Judas is the third man of whom we are speaking. He had some experience of love in his association with Christ. But greed was stronger than his own weak love and faith. When he sees that love is incompatible with greed, he wants to un-

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THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Second-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Phone 717-256-7232
Annual Subscription $5.00 a year.
$9.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621
Contributions are tax deductible
Published since 1952



April 1992

DIED: Matushka Anna Dziama, Teaneck, NJ.

AMERICAN-SOVIET HOMESTAYS. You can stay with an English-speaking family in the republics of the former Soviet Union. We had written about this in the February issue, but the phone number was incorrect. It is 800-876-2048.

OLD CHRISTMAS AND GREETING CARDS can be used by the Orthodox Orphanage, Hogar de San Juan de Kronstadt, Casilla 14493, Correo 21, Santiago, CHILE. Mark outside envelope "Printed Matter, Used Christmas (or Greeting) Cards, No Commercial Value."

HEALTH CARE ACCORDING TO A STUDY BY Foster Higgins & Co. an employee benefits consulting firm cost the employer an average of $3,573 per employee in 1991. It is predicted that it will be $4,000 in 1992. The average out-of-pocket expenditure for family coverage was $2,100.

A MAJOR ETHNIC EXHIBIT which will run through June 1992 is on display at the State Museum in Harrisburg, PA. The Museum is located at Third and North Sts. The exhibit highlights native Americans and the immigrants who came to Pennsylvania settling in cities, patchtowns and farmlands. Much memorabilia which was brought by the immigrants is on display. Call 717-787-4979 for hours and info.

AID TO RUSSIA is being provided by the United Methodist (Church) Committee on Relief. Boxes containing 36 pounds of goods are being sent to Russia for distribution by the Russian Orthodox Church. The boxes contain requested items: 5 lbs. each of flour, sugar, rice, canned meat and fried milk; 2 lbs. of cooking oil; and 1 lb. each of tea, dehydrated soups, dehydrated Vitamin C fortified fruit juice and solid chocolate bars. Everything had to be packaged in cans or paper because no plastic or glass containers could be shipped. It is estimated that each box cost $45 to fill and ship.

SHARE THE JOY of the Resurrected Christ with someone. Give a gift of a subscription of **The Orthodox Herald**. Get all necessary information from subscription blank on last page of this copy.

WHO CAN TRANSLATE THIS LETTER from relatives in East Europe is one of the most frequent requests we get in our office. We will attempt to translate these letters for you. Please send a copy (not the original) before July to our address. We would appreciate a free will donation to cover cost of mail, etc.

THE 200TH ANNIVERSARY of the coming of missionaries to America will be celebrated in 1994. Patriarch Alexei will visit in Anchorage, Alaska, and Sitka, Alaska in August or September of 1993 to inaugurate the programs for this bicentennial. Alaska native artists are carving religious articles and making vestments to present to His Holiness.

THE FRANCISCAN ORDER is sending Friars to Moscow, St. Petersburg, and Alma Ata to serve the needs of "Catholics and will teach and do other charitable works." They are already working in Novosibirsk. They will join other Catholic Orders working in the Ukraine.

THE HOUSTON GREEK Orthodox Parish of the Annunciation has a house which they use for people who need temporary housing. Recently, it was occupied by an Orthodox family which fled Bulgaria. They found the father a job and obtained a truckload of furniture from a local store, and have helped in many ways to welcome strangers, feed and clothe those in need as taught by Jesus Christ.

VIDEOCASSETTES on Iconography and "How to Play the Balalaika" are available from The Liturgical Arts Productions, 840 Cabot Court, Winter Park, FL 32792.

PATRIARCH BARTHOLOMEW met with Turkish President Ozal in February. Discussed was the reopening of the Theological School at Halki. Permission of clergy and staff of the Ecumenical Patriarch to reside in Istanbul, and the return of churches expropriated in the 19th century.

VOLUNTEERS are needed to help Orthodox around the globe. A team of 10 will go to Belarus to continue restoration of St. Efrosine Convent in Politsk. A team of 15 will go to Jableczna, Poland to help construct a seminary building at St. Onufrey Monastery. A team of 16 will help construct an Orthodox Church near Ngombe, Uganda. Two catechists will go to Kenya for 6 months to teach the Orthodox faith. A teaching team will go to conduct seminars at the seminary in Nairobi, an Orthodox school in Gimengwa and an Orthodox facility in Kampala, Uganda. Write: St. Augustine Mission Center, P.O. Box 4319, St. Augustine, FL 32085 or call (904) 824-1727.

A CATALOG of books, crosses, computer software can be received from St. Nectarios Press, 10300 Ashworth Ave. N, Seattle, WA 98133-9410.

A SUMMER CAMP run by the Russian-Ukrainian Evangelical Baptist Union has sponsored 20 children from Belarus who had been exposed to the radiation from Chernobyl. The children, along with two adults, spent 6 weeks in the U.S. The group also holds retreats for refugees from the former USSR countries.

ARIZONA STATE UNIVERSITY College of Liberal Arts and Sciences is seeking an Eastern Orthodox Religion Specialist. The department of religious studies has received a $51,000 grant to fund a new tenure-track faculty position from the American Council of Learned Society and the Social Sciences Research Council. This comes under Title VIII of the U.S. State Dept. "Soviet and Eastern Europe Research and Training Act."

The way some people criticize, you would think they get paid for it!

RUSH, RUSH

Rush, rush, hurry is the keynote of this age.

We have been inoculated with a speed virus. People take pep pills and "speed" pills to wake them in a hurry and to keep them going in a hurry and tranquilizers to hurry them from stress and into rest or sleep.

Taxis are taken to hurry the harried to the airport. Special delivery letter air mail letters are not fast enough for hurried people to let others know of their hurried decisions, they are now faxed so that they are received instantaneously. Telephone calls are made across country and bounced off satellites to speed up communication. Magazines are designed to tell their stories by pictures so that they can be hurriedly scanned from cover to cover. Newspapers are being restructured to give news in short paragraphs and articles may consist of just a few of these short paragraphs. Television stations give us the headline news and radio programs are set up to give us "all the news" in 20 minutes. Those rushing in their autos don't think while riding, they are using their cellular phones for instant communication or they are rushing to add to their knowledge by using tapes that read them a condensed story or teach them how to avoid stress.

The poor and rich and the average person rush to their jobs and then they rush home so they can make plans to rush off on a vacation trip somewhere or buy another appliance that helps them to get through the rushed day.

Unfortunately, this super-speed spirit has invaded the spiritual life of many. They pray "on the run" if at all and justify this by thinking that God will understand. After they rush to church, they want the services shortened or hurried. They want the Divine Liturgy finished in an hour and hurry out of the church, not talking to anyone, to rush somewhere to do something. They don't want sermons or teaching given from the pulpit because they don't have time to listen.

The quiet time of our lives must be restored. We must fight the "rushing to and fro" spirit of the world. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven." (Psalm 107:29-30)

We pray in the Divine Liturgy that we may have peace and as St. Paul told Timothy "That we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim 2:2) The effectual, fervent prayers of righteous people are needed to quell the epidemic of hectic haste. The litanies and prayers for peace must be thought about not hastily passed over.

Rush, rush, hurry, hurry. Have we let it become such a part of our lives that we forget God?

•Pure in Heart

would see this and call them by names and know how to use some of them as food or for medicinal uses. Because he could see!

So, says Jesus, it is only the pure in heart who shall see God. It is a warning to us to remember to keep our hearts clean so that they will be fit to see God. This we should strive for especially during this period of Great Lent.

•Four Died

do his betrayal of love. He thinks it is too late, for he does not understand **divine** love; he believes himself unworthy of love, he has not understood the parable of the prodigal son — he despairs, he hangs himself.

Number four is the "good thief," or perhaps we should say "The thief now become good." He is so close to our condition that we had better pay some attention to him during Holy Week. He admits his sins, he shows sympathy to Christ, he has faith in Him. "Have you no fear of God at all?" he asks the other thief, who is abusing Christ. "You got the same sentence as he did, but in our case we deserve it; we are paying for what we did. But this man has done nothing wrong." Then he turns to Christ and says, "Jesus, remember me when you come into your kingdom." It is a very touching scene, a repentant sinner admits his guilt and calls Jesus by name. It is a beautiful act of faith and love.

Jesus, showing the love which brought Him to the Cross, says to the thief, as He says to all of us, "Indeed, I promise you, today you will be with me in paradise." (Luke 23:39-43) During Lent we show our repentance by prayer, fasting and almsgiving. "Come, let us return to the Lord; For he has torn, but he will heal us; He has stricken, but he will bind us." (Hosea 6:1)

•Bible Study

We must ask ourselves, can we stay like Nicodemus a Pharisee wise only in the way of the world and really follow Jesus? Will that condemn us to bringing costly spices to His grave when it is too late?

•Consecration of Myrrh

mercies of the Lord, our God and Saviour, Jesus Christ, abide with you all!" the consecration of the myrrh takes place. The bishop blesses each container and prays that the Lord "may send down upon the myrrh the grace of the Holy Spirit, and make it a spiritual anointment, a repository of life, a sanctification of bodies and souls, an oil of gladness."

Following the Litany of Supplication and commemoration of all the saints, the myrrh is placed into the repository of sacred vessels. There, a few drops of the old myrrh are poured into each vessel of new myrrh, and the container which held the old myrrh has new myrrh poured into it. This is done as a sign of the uninterrupted connection of the church from earliest times.

The right to consecrate myrrh is reserved to bishops only. Where there is a Patriarch heading a Church, he consecrates the myrrh and until fairly recent times in the life of the Church, the Ecumenical Patriarch of Constantinople was the sole consecrator. Today some regional and national churches continue to receive their myrrh from the Ecumenical Patriarch as a sign of filial loyalty and respect.

MISSION FUND

So much to do. Helping are: Pauline Petronek, Betty Vincent, Alfred and Olga Gessner, Ethel Watlock, Vera Yurchak, Olga Evans, Alexander Romanchuk, Catherine Haley, Rose Musso, Vladimir Skuby, Nicholas Blonsky, Anonymous, M. Vovos. Annette Milkovich in memory of her mother Matushka Anna Dziama who died on January 26. Natalie Katko in memory of her grandparents, David and Irene Carney and Louis Katko, Sr.

CHUCKLE

Question: What is a light snowfall?

Answer: A light snowfall makes it impossible for you to get to church.

Question: What is a minor snowstorm?

Answer: A minor snowstorm makes it impossible for you to get to work.

Question: What is a major snowstorm?

Answer: A major snowstorm makes it impossible for you to get to a party or to bingo.

SELF HELP

Over and over again, the Scriptures and the Church tell us of God's mercy and of the forgiveness we have in Jesus Christ. Yet so often we find ourselves thinking that whatever this mercy is we aren't making much progress in overcoming our faults. We keep repeating the same negative behaviors, and grow discouraged. Our sins, small or large, keep us hemmed in.

If we find ourselves getting caught in repeating the same faults, we would do well to look behind the scenes.

As an adult, perhaps you are continually impatient with your wife or husband, or child, or job. If you are a teen, maybe you fight repeatedly with your brothers or sisters or school mates. Or perhaps you lie to your parents or cheat in school.

The important thing is to get specific. Put a name on what you do. That's the first step to admitting it and also the first step to change. It is being honest with yourself and this is the beginning of true growth.

Another reason why we cannot seem to grow out of repeating our sins is the matter of making alibis or excuses. We can judge ourselves too harshly, seeing sin where there was only a mistake, feeling guilty when we should only feel sorry. But most likely we judge ourselves too loosely, excusing what we have done.

Have you ever disguised a sin as:

—someone else's fault?

—a simple miscalculation?

—nothing important, a triviality?

—the result of genes and therefore excusable?

—something everyone else does and so it's not important?

—something you can't help doing and therefore you're forgiven?

If we are sincere about wanting to grow spiritually, we will make an effort to get at the root of our sinning. What is behind our particular brand of sinning?

Very often we need outside help to grow more in gracefulness and out of sinfulness. We pray for God's help. But we need to talk with a parent or spouse or with a friend or person outside the situation who can provide us with a clearer view which is often necessary. We must not overlook the true benefit of talking to a priest and of receiving the Sacrament of Penance.

In getting at the root of sin, we have to do our part. We must be specific, be honest with ourselves, talk out our problems and actively seek forgiveness. But overall, GOD DOES THE WORK.

His is the power that forgives and reconciles. "Who is so great a God as our God? You are the God who does wonders: You have declared Your strength among the peoples." Psalm 77

DAY OF THE LORD

The DAY OF THE LORD. This term is frequently mentioned in the Bible, always with a forboding, threatening tone attached. In his first letter to the Thessalonians, St. Paul warns: "The Day of the Lord is going to come like a thief in the night." Just what is this Day of the Lord?

In the Old Testament, it is the day when the Lord will come to vindicate Himself against the proud and the evil. It is described as a day of darkness, a day of punishment, a day of disaster and gloom.

The New Testament presents the Day of the Lord as the time of Christ's return. He will come to judge these on earth and gather to Himself those who have been His true followers. We are warned to be ready for Him, for we do not know the day or the hour when He will appear. "He shall come to judge the living and the dead."

"Lord, help us to prepare for Thy coming by the way we live each day."

PRESS FUND

The size of your gifts varies but each gift is important, and each gift is remembered in our intercessions with our prayers of thanksgiving. Without you we could not continue publishing. **You have seen us through 40 years!** Spasebo! thank you. Alexandra Spanovic, Anonymous (5), Alexander Romanchuk, Olga Evans, Sonia Teshu, M. Vovos, Nina Homzer, Pauline Petronek, Betty Vincent, Ruth Morris, Mildred Skubanicz, Vladimir Skuby, Albert and Olga Gessner, Vera Yurchak, Dorothy Demianovich, A. Misguez, Ethel Watlock, Mary Embroski, Matushka Anna Kreta. Father and Matushka Stroyen in thanks for the close relatives they found in Uzgorod. Rose Musso in memory of her husband, Alex, and parents, Philip and Anna Pelak. John and Marie Handera in memory of their son Johnny and her parents, Anna and Nichlas Masechak. Nettie Swantko in memory of Irene Solovey Garbarino. Mary and Anna Stenko in memory of Mary Mihaly of Berwick, PA. Helen Cudlic in memory of her parents, Basil and Anna Fedora, both who died in the month of March. Walter and Irene Allen in memory of their grandson Mark, who died Dec. 22, 1991 at age of 28. Natalie Katko in memory of her grandparents, David and Irene Carney and Louis Katko, Sr.

Dabs of Thoughts

In 1955, only one in 24 Americans left the faith of their childhood to join another. By 1985 that migration had grown to one in three — a third of all members.

The secret of happiness is to: Leave the past to the mercy of God, the present to the love of God and the future to the providence of God.

In too many churches, after the service is completed, too many get out of the church as though the benediction were a fire alarm and they were firemen on duty.

For more than 70 years the citizens of (Nagormi) Karabagh in Armenia were totally cut off from religion. There was not a single church in all of Karabagh nor a single clergyman. The people had lost all contact with Christianity. There is no road line between this area and the rest of Armenia, no rail link and no air link. The only way to get provisions in is by helicopters, which are currently under the threat of gun fire from surrounding villages. The helicopters reaching the area fly during the early hours of the morning when it is dark. The pilots wear night vision goggles and fly very low to avoid radar detection. It is in one of these helicopters that the Armenian bishop responsible for the area commutes. One of his first acts upon reaching Karabagh following the breakup of the Soviet Union, was to start teaching the young ones in school to pray The Lord's Prayer and to pray before meals and before going to bed. All of the parents were used to eating without prayer; but the children, upon learning to pray, started refusing to eat without praying. Now the parents are also learning to pray (from the Record).

Christians should give so much time to improvement of self that they have no time left to criticize others.

It is incorrect to say that the priest distributed communion. This term is not used in the Orthodox Church, rather it is said that the people received communion — prenyulee.



EDITORS NOTES

While we lived in Europe, we attended the beautiful marble church on the hill in Wiesbaden, West Germany. The priest and his family, the deacon, and others of the parish enriched our lives. They taught us so much about the traditions and customs of Orthodox people. During Great Lent we participated in the Pre-Sanctified Liturgies during the week and as many of the Sunday Liturgies as we could following our service at the USAF Base Chapel. When we greeted each other following the liturgy, it was not at all unusual for some of the older people to say: "Pray that I have the strength to keep this Lent so that I may enter into the joy of Pascha/Easter." The sense of working toward something and preparing to hear those joyous words "Christ is Risen" was clearly felt. May these words be our guide during this month.

This way of thinking was certainly in the mind and heart of Margaret M. Danko when she remembered **The Orthodox Herald** in loving memory of her parents, Michael and Mary, "from whom I inherited my most precious Orthodox faith."

This month we complete 40 years (1952-1992) of publishing this paper. We have prepared 479 issues. We have learned much about our Orthodox religion and the traditions of our people while we have been doing research for the articles. We also have been enriched by the friends we have made through correspondence. The world had changed and we have in this time but the need for faith in God has remained the same. It is harder to convey this fact as various movements have surfaced. Some have gone their way and are forgotten only to be displaced by others. How many of you can remember the self esteem, you're number one, Positive Thinking, New Morality, God is Dead, Value Clarifications, etc.? Perhaps they would have lasted if they put reliance on God instead of on self.

Needless to say, the Christmas miracle of finding close relatives is still fresh in our minds. In answer to many of your questions — we have called them but unfortunately the phone connections have been very poor, much like we had in this country many years ago. We shout to be heard. Mail is not very swift and we have been advised that it is not wise to send packages. We must add a bit more of the miracle. We have traveled so much when we were in the military that we pack very lightly. Since we were allowed two suitcases apiece, we filled the fourth suitcase with Christmas baskets made up of sausage, cheese, jams, candy, etc. We also took pounds of candy and jars of instant coffee. Although we didn't know a soul, we thought that we could leave the items off here and there. Before we could do this, we met our relatives. We were so happy to have something to share with the children as well as the adults. God does work in mysterious ways.

God be with you all. May you have a Pascha/Easter which leaves you singing: "This is the day which the Lord has made! Let us rejoice and be glad in it!"

Father & Matushka Stroyen

DIFFERENT SERVICES IN GREAT LENT

During Great Lent we see different services mentioned on our wall - church - calendars and in the church bulletins. We give a short explanation of some of these.

St. Basil Liturgy. This service is served only ten times a year. With the exception of Palm Sunday, it is served on the rest of the Sundays of Great Lent. It is basically the same as the Liturgy of St. John, which is served most Sundays of the year. However, the silent prayers of the priest are longer, the words at the institution of the Sacrament are different as is the hymn to the Virgin.

Canon of St. Andrew. This is a penitential service which informs us about the virtues and transgressions of people in the Holy Scripture. We are urged to imitate the first and shun the example of the latter. We pray over and over during the service, "Have mercy on me, Lord, have mercy on me."

Soul Saturday. Following the Divine Liturgy on six Saturdays of the year, a special service is held for all departed souls for which we ask prayers. During this service, the names are read audibly from the lists we give the priest.

Royal Hours. Since no Liturgy is served on Holy Friday the service of Royal Hours is served. Special hymns and psalms are sung and readings are taken from both the Old and New Testaments, explaining the event which took place on this day.

Akathist or Acafist to the Virgin. Is a service dedicated to the Virgin Mary. It incorporates the whole teaching of the Orthodox Church concerning Mary. Those attending the service derive real satisfaction and spiritual uplift.

Presanctified Liturgy. Because of its paschal character, the usual liturgies are not celebrated on weekdays of Great Lent. The liturgy which is served is the Liturgy of the Presanctified Gifts which consists of solemn Vespers with Holy Communion added to it. The Communion is received from the Gifts of bread and wine which were offered and sanctified at the Divine Liturgy of the previous Sunday that is why it is called presanctified. Special, beautiful music is sung at this service.

Reading of Twelve Gospels. This takes place on Holy Thursday evening. It consists of twelve readings from the Four Gospels. The service is often called the "Passions" because the readings deal with the readings beginning with His last discourse with His disciples at the Last Supper, and end with His entombing. The readings are: John 13:31-18:1; John 18:1-28; Matthew 26:57-75; John 18:28-19:16; Matthew 27:3-32; Mark 15:16-32; Matthew 27:33-54; Luke 23:32-49; John 19:25-37; Mark 15:43-47; John 19:38-42; Matthew 27:62-66.

PRAYER FOR HOLY WEEK

O Lord, make me generous. Mary, Lazarus' sister, anointed Your feet with very costly ointment and wiped them with her hair. I am still so much like Judas, who considered this a waste and felt that the money could have been better spent by giving it to the poor.

I am so stingy, Lord — especially with my time. I always want to do useful things, and am afraid to waste my "very costly" time. But You want me to sit at Your feet like Mary and just be there, resting with You, listening to Your words.

Make me generous with my time, Lord. During this Holy Week let me listen quietly to You. Let me make time for You, and let me forget myself for once. Amen.

Judas was the original charter member of the "Look Out for No. 1 Club."



What should be in the Easter Basket which you take to the church to be blessed? Traditionally, everything with which you break your Lenten fast is included. For most families this includes ham, paska bread (kulich), kolbasa, hard boiled eggs, horseradish, cheese, butter, salt and bacon. In some areas the bread may be tied in a large linen cloth and carried separately to the church. Some people may include a small bottle of sweet wine.

On Friday or Saturday morning, the wicker basket is washed out and hung outdoors to air. When it is taken in, a ribbon or flowers are tied to the handle. It is then lined with a white napkin, filled with a bit of all the above ingredients and then a linen cloth covers all. Many families have special cloths passed down through generations which they use. These cloths are often beautifully embroidered and may have a Risen Christ with the words "Christ is Risen" depicted on it. The bacon, which is included, is specially prepared with spices. Here is one way it can be prepared.

(Sallo) Stewed Bacon (Solonina)

2 lb. unsliced piece of bacon
1 carrot
1 stalk celery
1 leek
1 onion
3 bay leaves
10 peppercorns

Place bacon into a saucepan. Cover with water and add all other ingredients. Simmer on low heat until quite tender. Take bacon out and drain. Cool. Slice very thin to serve.

ALASKA FUND

We received many interesting letters from people who were traveling in Alaska and had picked up a copy of "The Herald" in one of the churches. The main purpose of this fund is to send copies to the missionaries in Alaska for distribution. We never envisioned that those copies would do mission work in the "lower 48". Helping this month are Alexander Romanchuk, Olga Evans, M. Vovos, Vera Yurchak, A. Zielinski, Helen Nowosadko, Anonymous, Ethel Watlock, Albert and Olga Gessner, Vladimir W. Skuby, Betty Vincent, Pauline Petronek, Catherine Haley. Natalie Katko in memory of her grandparents, David and Irene Carney and Louis Katko, Sr.



APRIL 1992

1 Proverbs 12:23-13:9
2 13:20-14:6
3 14:15-26
4 Mark 7:31-37
5 9:17-31
6 Proverbs 14:27-15:4
7 15:7-19
8 15:20-16:9
9 16:17-17:17
10 17:17-18:5
11 Mark 8:27-31
12 10:32-45
13 Proverbs 19:16-25
14 21:3-21
15 21:23-22:4
16 23:15-24:5
17 31:8-32
18 John 11:1-45
19 12:1-18
20 Matt 23:3-35
21 24:36-26:2
22 26:6-16
23 Luke 30:1-40
24 John 18:28-19:37
25 Luke 4:16-21
26 **John 1-1-17 - Pascha - Easter**
27 1:18-28
28 Luke 24:12-35
29 John 1:35-51
30 3:1-15

BIBLE STUDY

You will note that the Bible Readings return to the New Testament starting with Palm Sunday. Starting with Pascha/Easter for the most part, readings will be taken from the Acts of the Apostles and from the Gospel of John.

On April 30 we read from John 3:1-15. The chapter starts this way: "There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night..."

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This sentence tells us much. He came to Jesus as a representative of the human race. He had a Greek name indicating that he most likely was educated in Greek culture and philosophy. He must have been an exceptional man to be admitted into the highest court of the Jews. He represented the upper social and religious classes of his day in contrast to the publicans and sinners who flocked to Jesus. He may have been a leader in politics as well.

His talk with Jesus became the first recorded indepth interview. He wanted to find out about this man for himself, despite skepticism among the other religious leaders. In his conversation with Jesus, however, it became clear immediately that Nicodemus was out of his element. In John 3:10 we read: "Jesus said to him, 'Are you the teacher of Israel, and do not know these things?'" They were coming from different orientations and he had no idea what Jesus was talking about because human wisdom does not lead to spiritual discernment. Nicodemus was as ignorant of his own need spiritually as was the rich, young leader in Luke 18:22.

Nicodemus was only one of a group of sympathizers of Jesus. A group that includes many today who gravitate toward Jesus but want to hold on to their own lifestyle. They love Jesus but don't want to give up their friends who lead them away from the Christian life. They love Jesus but want to hold on to their freedom of choice even when it goes against the teachings of Christ. They love Jesus but they don't want to lose the respect of their colleagues, they don't identify as being religious. They love Jesus but they don't want to give up any plans or projects which might interfere with their Christian obligations.

Although Jesus explained spiritual reality to Nicodemus the night mentioned in the first sentence (Acts 3:1) of our reading, it was only after Jesus' death that we can see proof that he actually did become His disciple (John 19:39).

So many of us are like Nicodemus, who came by night, who said safe things about Jesus to his colleagues (John 7:50-52), who expressed his guilt by bringing to Jesus' grave much more myrrh and aloes than were needed. His conduct clearly points out that the wisdom of men falls painfully short of the Kingdom of God.

(Continued on Page 69, Col. 3)